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Procedia - Social and Behavioral Sciences 217 (2016) 712 – 718

**Procedia**  
Social and Behavioral Sciences

Future Academy®'s Multidisciplinary Conference

## Spiritual understanding of human rights in muslim culture (The problem of “Ruh” – “Spirit”)

Baltabayeva Alyona<sup>a</sup>, Gabitov Tursun<sup>b\*</sup>, Maldubek Akmaral<sup>a</sup>, Shamakhay Saira<sup>b</sup><sup>a</sup>Doctor PhD, Ahmet Yesevi University, Turkistan city 080001, Kazakhstan<sup>b</sup>Doctor of Philosophy, professor, Al-Farabi Kazakh National University, Almaty 480078, Kazakhstan<sup>a</sup>Doctor PhD, Ahmet Yesevi University, Turkistan city 080001, Kazakhstan<sup>b</sup>Master of philosophy, L.N. Gumilyov Eurasian National University, Yanushkevich St., 6, Astana, 010008, Kazakhstan

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### Abstract

In researches is exposed such global questions as the religious relation or prospects of people and real structure of the Universe. As we know the problem of Ruh (shower) hidden in the Koran, research of this problem can lead us to some interesting ideas in questions of a human factor. The aim of this study is a comparative analysis of the concepts of "ruh" and "soul" in the context of Muslim culture as a fundamental research problems of Islamic philosophy.

During research we used such methods as unities, historical and logical, a hermeneutics which is widely applied in humanitarian knowledge. Also we used the content analysis of texts of the Koran and a hermeneutics.

The concept of Sufism, spirituality - is education in human morals and mind philosophy. In this regard, human qualities what will be, belief, views and purposefully to become integrated. The spirit - is creation of God and it is essence of the person in Islam philosophy (Sufism). In Islamic culture that the person was reasonable and had worthy Independently, he has to acquire knowledge. Knowledge from delusion, it operates the person in this world.

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Peer-review under responsibility of Future Academy® Cognitive Trading

*Keywords: Islam, sufizm, person, soul, Koran*

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\* Corresponding author. Tel.: +7-708-110-29-65

E-mail address: [tursungabitov@mail.ru](mailto:tursungabitov@mail.ru)

## Introduction

The problem of man is a central problem of philosophical science. A man and his position in society were the knot of problems around which philosophical thought in the Muslim culture. Based on the problem of man, scientists of that time tried to comprehend the unity of body and spirit, body and relationship spiritual substance, which is expressed in the thoughts of man, his passions and feelings, mental state, actions, nature etc.

Traditionally, a person was understood as a link in the chain of being. One of the representatives of this culture, a Sufi - Suleimen Bakyrangani shows that no human being is meaningless. Man - the center of the universe, the subject of nature and society and, finally, a living organism. Man mysteriously linked with the eternal foundations of being, he does not leave it, and he affects the universe. The individual as the center of the universe prone to impulses and feelings, impressions and experiences, he thinks, has his own beliefs and moral values, attitudes and ideas. The inner world of human has the great importance. His thoughts form the basis of consciousness of the personality, and consciousness – the center of our consciousness. If the person is the center of the universe, his consciousness becomes its center. The unity of consciousness which Suleymen Bakyrangani characterizes as individual "Me", plays a major role in the human cognitive device, is characterized by order and connectivity, stability and generality (Baltabayeva, 2006).

Spirituality is one of the basic principles in man. S.Kh. Nasr, one of the famous scientists who studied one of the most widespread branch of Islam - Sufism, explains the essence of spiritual perfection of human concentration of all his thoughts on the awareness of his unity with the Absolute of the substantial (Nasr,1972). Comprehending the spiritual world, a person perceives the ideas, ideals, standards of conduct, etc. And this, in turn, leads him to the understanding and perception of the spiritual and moral principles, ideas of goodness, beauty, good, truth and justice.

1. These values are oriented motivations and motives of human interests and goals of the individual, form a spiritual structure. Man appears as a combination of natural and spiritual, in which spirituality is determining where and to the fore area of personal "Me", his moral and aesthetic attitude to the world, love and reverence for the mysteries of the universe.

2. With regard to the concept of man, virtually all areas of the Middle Ages Islam occupy identical positions. But one bright concept advocates the concept of Sufism - "Insan Kamil" ("The Perfect Man"). It was issued by Ibn-Arabi (1165-1240), he introduced the term "Kamil Insan" for the first time. This question costs separate consideration, and in this article the main attention will be given to a soul problem - spirit.

But before considering any position regarding Islamic culture, we must first consider its main source i.e. Koran.

Islamic culture unanimously and unconditionally accepted the idea, theory and basis set out in the Koran, while Western culture, a supporter of the scientific interpretations suited to the Qur'an with the free point of view. If Russian scientist M. Piotrovsky called the Koran "a collection of knowledge" (Piotrowski,1989), American scholar on Islam G.E.fon Grunbaum says the Koran as "a book in which legal problems are interpreted miraculously" (Gruenebaum, 1988).

The Koran is the sacred source in which 114 chapters, 6,666 verses.

At the time of appearance, the chapter (surah) are divided into a period suras of Mecca and Medina period. But in terms of commenting on the issues all the suras have the same value. It must be emphasized that, among other issues, the problem Ruh (soul) in the Qur'an is illuminated very vague and hidden way. Therefore, the study of this problem can lead us to some interesting ideas in matters of the human factor.

## Main part

In the Koran about value of Spirit there is such revelation: «(Muhammad) they ask you about spirit. Tell: "Spirit from command of my Lord. It is granted to you knowledge only a little!» (Al-Isra', The Night Journey: 17/85) (Krachkovsky, 1991). This revelation was revealed in Mecca. Judging by the content of the verse is not given information on the importance and qualities of the spirit, that is it, and draws attention to the fact that a person is not aware of the essence of the Spirit. However, the content of the verse indicates that the Spirit of God is inherent in it. Therefore, Islamic philosophy, the notion of "Ruh - as a divine creation." What little information about the values of the Spirit given in the Quran, even more intensified interest in and commitment to the study of this phenomenon, reinforced the view that the Spirit is the divine essence.

It should be emphasized that the concept of the Spirit in the Koran is also denoted by the term "nafs" (soul). This concept actually means "self", ie his "Me". Later in Islamic philosophy the concept of "Ruh" (spirit), "nafs" (in the sense of "I") and the shower was used as terms - synonyms, which also contradicts the definition in the Qur'an. It is interesting that in the Qur'an gives information about the fact that God created man, He breathed into his "Ruh" (spirit): "And when I leveled off and blow in my spirit ...» (Al-Hijr, 15/29).

This revelation leads to the following: first, the content of the verse is the source of the Spirit of God himself. The interpreters of the Qur'an have not used the term "us", commenting, they applied "from our monastery," and thus the true meaning of the word has been distorted. Although the content of the verse indicates that the spirit of man is given by the Spirit of God. Second, God has given to man the Spirit and none of the creatures created by God in this spirit. However, it is not said in the Koran. Third, this verse further emphasizes the mysterious creative spirit.

Thus, the source of the Spirit is God himself, his spirit. That is why the Koran says that God created "man from an extract of clay" (Believers, 23/12), "... I will blow into him from my spirit" (Al-Hidzhr, 15/29), then "... I taught From Adam ..." (The Cow, 2/31), "... I will establish to myself on the earth of the deputy ..." (The Cow, 2/30). After that the person to all other creatures "... told them names, them ..." (The Cow, 2/33).

The only reason for this is the exaltation of man that the divine spirit was also the spirit of man. However, again, we do not find specific information about any quality or structural elements of the Spirit. In the Qur'an, observed only two properties of the Spirit. The first property: the path to perfection becomes self-critical spirit "(God says) ..and swear soul decries". (Resurrection, 75/2).

The second property: becoming a perfect spirit calms down. "(God said) O thou soul calm down! Return to your Lord satisfied and earned contentment! Come with My servants! Come into My Paradise!" (Dawn, 89 / 27-30). These revelations were revealed in Mecca and emphasized state of mind in the nature of man. Thus, in effect of the person two states are peculiar to spirit: 1) He strives for perfection; 2) having reached self-perfection, it comes back to the primary source, i.e. to God. Such situation says that the Spirit in effect of the person is a driving force, a state. If this is so, the Spirit reincarnates in soul, assumes qualities of soul, and we represent that the soul takes a place somewhere in the depth of heart (Gazali, 1980). However, the Quran do not have the specific instructions and details. In the Qur'an, there is also no explanation why the Spirit is essentially human striving for perfection. However, the Qur'an stresses that if a person believes in God, "wrote these Allah in their hearts faith and strengthened them with a spirit from Him" (Bickering, 58/22). Here are some excerpts from the Koran contain information about the Spirit.

3. "Exhaust your souls to you it will be rendered by punishment of humiliation today that you told not truth on Allah and were extolled over his signs!" (Cattle, 6/93). Any soul tastes death" (Ali Imar 3/185).

4. "And the soul presented it to it a lung murder of the brother, and it killed him and it was among sustained a loss" (Maid 5/30). "We created already the person and we know that the soul whispers to him; and We are closer to it, than a cervical artery" (Kaf 50/16).

5. "And any soul, and that suited it and inspired in it dissoluteness it and the fear of God!". (Shams 91/7-8)

6. "About you, the soul which passed away! Return to your Lord happy and got content! Enter with my slaves. Enter my paradise" (Fazhr 89/27-30).

7. "We sent to it our spirit, and it before it accepted an appearance of the perfect person" (Mariyam 19/17).

8. "They ask you about spirit. Tell: "Spirit from command of my Lord. It is granted to you knowledge only a little" (Isra 17/85).

Thus, if a person believes in God, illuminated by the divine ray, the Spirit is improved in it and gives peace.

Since the problem of the Spirit in the Koran covered on a general basis, we find no explanation for what it is, from what substance it was created, its quality and structure. The Koran is very detailed and deeply covered many issues, but the issue of the Spirit is the little matter explained in the Quran.

Some scientists, low-illumination of a question of Spirit in the Koran try to explain to that a pier the Prophet Muhammad himself didn't possess sufficient information on this question. We consider this thought unconvincing. Because, the Prophet Muhammad very well knew the Bible and it is known that on many questions he left certain and authentic data.

In this sense complexity of this phenomenon is the reason of the short characteristic of a problem of Spirit in the Koran. On any problem in the Koran axiomatic provisions are stated, and the modern science learned by the experience in their reliability. Concerning Spirit in the Koran the firm verdict isn't defined. The modern science too has no a certain notion of structure and properties of Spirit.

Thus, the Spirit problem in the Koran is interpreted peculiar. It is possible to make these conclusions following of the aforesaid:

First, on the meaning and properties of the Spirit in the Koran are not given specific details. This situation contributed to the adoption of the concept of the Spirit as a divine and still more increased the interest in this state. It should be emphasized that modern science does not have a specific opinion on the subject; Secondly, the Qur'an states that the source of the Spirit in man is a divine Spirit. Therefore, people of all created beings is the most worthy of the Caliph of God. Man, being the holder of the divine Spirit, to be responsible for the material world; Thirdly, the Koran says that the Spirit in the human essence has two properties: 1) The Spirit in the essence of man strives for perfection; 2) Perfect Spirit returns to its source, i.e., to God. These features emphasize the driving force of the Spirit; Fourth, the testimony (verses) in the Quran that contain information about the Spirit, basically were revealed in Mecca, the Medina revelations of the Spirit are not given additional information that once again emphasizes that the Koran does not have the extensive information of Spirit.

Thus, the mysterious (hidden) and a brief interpretation of the question of the Spirit in the Koran has led to increased interest in this problem was later on in the various currents of Islam. Some of these trends were: 1) Kalamids, 2) Philosophers.

Kalamids - a theology that every question, in particular the question of the Spirit, seek to explain and examine solely on the basis of the Quran and Hadith. The basic principle in the matter was the attention to the Hadith.

Central Asian theologian Abu Lais Samarkand (died 396 / 1003g.g.) Systematized kalamid's views about the Spirit. He studied the problem of the human spirit through the hadith. One of the first kalamids Anar bin Os (VII c.) Said to his son before his death Abdurakhman as follows: "It was as if my spirit pass through a needle's eye, as if everything inside me is filled with thorns. As if the sky covers the earth, and I remain between them (Abu Lays,2007). "Thus, it turns out that at the time of death of the person the spirit leaves his body.

Kalamids held belief that the spirit of man comes from the spirit of the Lord and in his time he leaves his body (Gazali,1980). The basis of this belief was the tradition (hadith) of the Prophet associate of bin Ozib Barrot: "When a person dies, his spirit, like a slow stream, leaving his body, and the angels, do not delay, quickly wrapped it in a spirit of great smelling shroud .. They blow it spirit in the beautiful paradise " (Abu Lays,2007).

Such an interpretation is characteristic only of true believers. The Spirit of the unbelievers Prophet said: "These people have the soul leaves the body, as if pulled thorns wet wool. Angels, immediately wrapping spirit in rough sackcloth, carry him into the depths of hell" (Abu Lays,2007).

In these two hadiths said about the positive and negative sides of the release of the soul from the body of the deceased person. The main thing here is characterized by the spirit as an essential ingredient, leaves the body. So, the spirit has its physical condition. This point of view is inherent by kalamids and accepted by all ordinary Muslims.

The second important point of view on the question of the spirit belongs to Islamic philosophy. One of the major philosophers Yusuf Khas Hajib (died 1088). The originality of outlook Yusuf Khas Hajib for two centuries attracted the attention of scientists. However, to identify the sources of this world has always been a difficult task. Because of the life and work of this scientist in the historical sources of information it was not enough. Even Aruzi Samarkand (XII century.) Described the cultural process of Karakhanids no mention of Yusuf Khas Hajib (Abu Lays, 2007). The only source of information about Yusuf Khas Hajib was his book "Kutadgu bilig" (Yusuf Hos Hojib, 1971). From this work we know the information on the author's age (60 yrs.) And year, when he finished his work, i.e., 462 (1069, at the Christian era) (Yusuf Hos Hojib, 1971). Later, an unknown author in the book were written in verse introduction, where they were shown that the author of the book "Kutadgu bilig" Yusuf called from Balasagun, the book was written in Kashgar, presented to the governor Qarakhanid Tavgach Kara Bugrohanu and the emperor conferred the title of the author Hajib Khas, i.e. "Great advisor" (Yusuf Hos Hojib, 1971).

From these data we can conclude that he was a very wise man, an expert in Arabic and Persian.

During the life of Yusuf Khas Hajib in XI century in the Islamic world there is firmly based on the Quran and the Sunnah process spread Sufism (Kamilov, 1996). This is evidenced by such works as "Tabokat us-Sufi" Abdurahman Sullamiya (936-1021) "Tabaqat ul-Kubra" Abdullah Ansari (1006-1088 y.y.) "Risalai Qushayri" Abdulkasym Qushayri (died 1073) "Kashful-Mahjoub" Usman Abuhasan Huzhveriya (died 1077). However, the question arises: what is the source of Yusuf Khas Hajib harbored ideas of Sufism? It is very difficult to answer this question, because there is no reliable information. Despite this, a detailed analysis "Kutadgu bilig" allows you to have some ideas on this issue. We assume that the two sources were important for Yusuf Khas Hajib the formation of his Sufi worldview. These are: 1) The effect of the Qur'an and the Hadith; 2) Influence of Sufi movements.

Yusuf Khas Hajib saw the solution of the problems of his time in the study and application of the Koran. According to him, man is created for great deeds.

This idea is given in Sura "Bow" (Sazhda) of the Qur'an: "... that is perfectly made every thing created and began the creation of man from clay, then made his progeny from a drop of water miserable, then leveled it and blow him from His spirit and I gave you hearing, sight and heart. Not only are you grateful! "(32: Bow, 7-9) (Krachkovsky, 1991).

A man was bestowed upon him by the soul, hearing, vision and speech, should acquire the knowledge, intelligence, craft, achieve perfection and live happily ever after. This is the essence of its creation.

Another Islamic philosopher is aruz Samarkandi (XII in.). This philosopher questions the Spirit interprets the rational and the spirit of man shows as "the importance of things."

Thus, the knowledge of the person is carried out depending on the level, extent and possibilities of perception. Everyone should faithfully and well-intentioned endeavor to acquire knowledge in the extent necessary for him and for the implementation of meaningful life must strive to learn a profession.

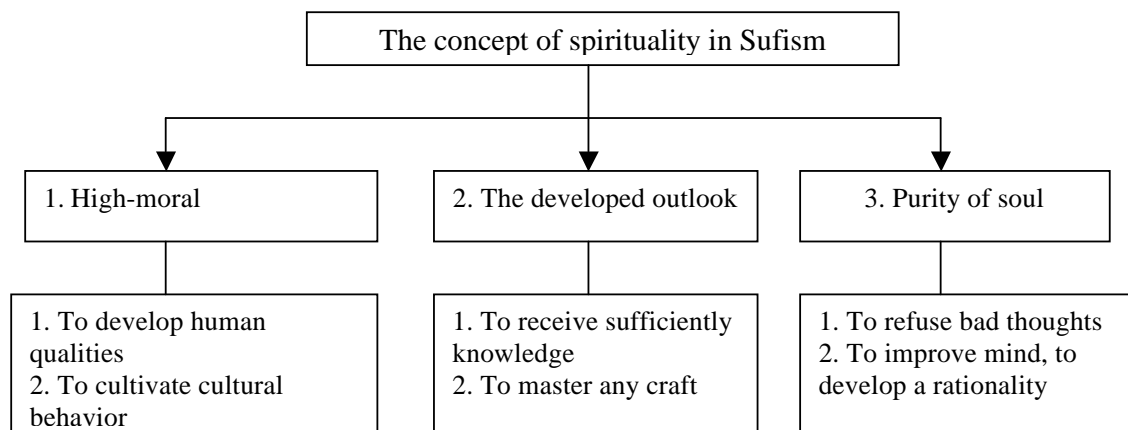
If knowledge awakens in man dreams, desires, profession helps to implement them, the appearance of features. Therefore, Sheikh Abdullah Manazil (X c.) Said, "If someone does not take possession of the craft, he loses all" (Abu Lays, 2007). Teachings of Sufi thought that for the formation of a high degree of human beliefs, faith need to master the craft and acquire knowledge.

Speaking of the human soul, ie his spiritual world, representatives of Sufism understood that value, which is the essence, the importance of human rights. Muhammad Ghazzali (XI c.), stressed that the Sufis "soul" more determined terms "ruh", "nafs" (spirit), said that meant "the essence of man." According to his statement, it turns out that the "soul" of man - this is his inner spiritual world. Because the task of the soul is a "need for eternal happiness" (Gazali, 1980). This is done through the recognition of the existence of God, the study of the material world and

created through a life worthy of the name of a person only if the person finds happiness. If the account on the other, the soul - is the "king" of human nature, it controls all the senses, desires and nature. Therefore, thoughts, feelings and desires must be clean and be spent only for good works.

If the human soul is pure, and feelings, and his thoughts are bright, clean and the nature of man is moderate, calm.

Thus, the concept of Sufism, spirituality - is education in human morality, and philosophy of mind. Pay attention to the following scheme:



If you pay attention, the concept of spirituality in Sufism aimed at building the correct foundation of the inner world of man, his essence.

In this respect, human qualities such as will, faith, views and purposefully become united.

Western scholars include these concepts in the social consciousness and their study confer on areas such as ethics, aesthetics, psychology, education, sociology, cultural studies and philosophy. In Sufism, these issues are dealt with in the same direction, which is called "Tariqa" - "Science of the path of spiritual perfection." The term "science the way ..." is a comprehensive concept. (It includes: "The science of spirituality", "Science of Wisdom", "Science of piety", "Science Education", "Science of thinking", "Science of foresight (miracle)," "Science of openings", "Science of significance," "The science of the unknown ", " Science of residence ", " Science of the rules of Sharia ", " Science services ", " Mystery Science " [6, p.86] Fuzayl ibn Iyaz Samarkandi (VIII cent.) wrote: " Three quality converted soul in stone: to eat a lot, sleep a lot and talk a lot. "

## Conclusion

Thus, the need to curb the desire moderation in eating, and in the guise of a meaningful life. The use of resources of the material world, they were limited to just that. Muhammad Ghazzali wrote: "The essence of man is not in need of anything, except for three things: food, clothing and environment. Eats to have strength, energy, worn to cover and habitat (housing) - to protect themselves from the heat or cold. Yes, people do more and do not need " (Gazali,1980). If a man will adhere to these three rules, he will purify his soul from evil intentions, qualities and will live happily in this world. If he can not cleanse his soul from all negative, it will bring down his worldly temptations astray. Muhammad Ghazzali (XI century), resisting the temptation of the soul, worldly temptations knocks man from the path shown in the following form:

1) "Peace is never a devotee, as you get closer to it, he moves away";

- 2) "The world shows itself friendly, if friends with him, you will die";
- 3) "The world, bewitching man knocks him out of the way of the truth";
- 4) "The world has a beginning (birth, cradle) and the end (death, cemetery). Transient world, so I do not love him ";
- 5) "Worldly things seem easy man, but as a person of any endeavor to remake the case they do not stop;
- 6) "The use of all worldly things excessively reduces a person's life."
- 7) "Living in the world would be like to get on the ship, the ship with outdated Brescia at the bottom sinks in water; and people succumbed to the worldly life, suffers humiliation. "

Living with the light of faith committed people lead a way of life not a religious antagonism, and as emphasized Khwaja Arif Revhari - Bukhari as wax and hair needle, about which he wrote: "Be soft as wax, burn himself and the world Shine! Even if you're naked, like a needle, clothe others and combine them! Be careful, do not slip, as the path to truth is thin and fragile as the hair [10, p.8]! "

Thus, in the philosophy of Sufism problem of Spirit is interpreted originally. Addressing the Spirit based on the Qur'an and hence from this we can conclude that the Spirit - is a creation of God and it is the essence of man, in the philosophy of Islam (Sufism) ie Muslim culture in the spirit of the problem is interpreted in connection with the morality of the perfect man, and addressing the issue of the perfect man is a separate large and very complex subject that requires separate consideration.

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